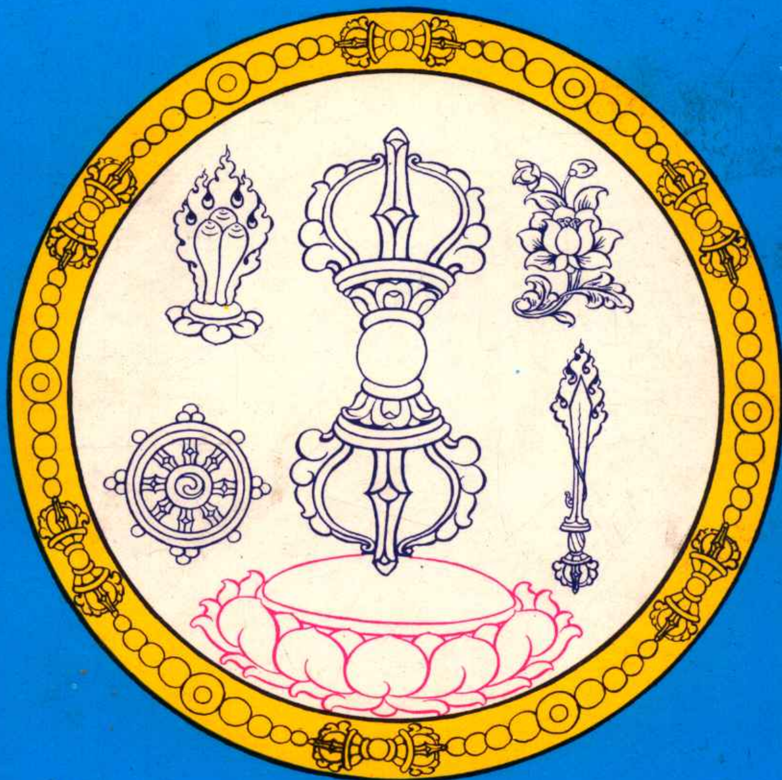


SELF-INITIATION OF VAJRABHAIRAVA



Translated by

Sharpa Tulku
with
Richard Guard

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For Initiates Who Have Completed
the Required Retreat of This Deity

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Dedicated to the

INTERNATIONAL YEAR OF TIBET

1991

PREFACE

HOMAGE TO MANJUSHRI VAJRABHAIRAVA.

The practice of *Vajrabhairava*, with its five unique features[1], is essential for the success of Dharma practice in these degenerate times. Two concise ritual texts,composed by Kyabje Phabongkha Rinpoche (1878-1941), are presented here to help practitioners of this deity to maintain and strengthen their commitments and vows, and to deepen their understanding of the profound meanings of this practice.

The first text is an intermediate-length sadhana. A sadhana is recited as a guide to taking the three Bodies of Buddha as the path, in order to integrate into one's practice death, intermediate state and birth, which are the bases of purification, the profound paths of the generation and completion stages, which are the means of purification, and the three Bodies, which are the results of purification. However, at this time of degeneration, practice has been reduced to mere recitation of the words of the sadhana.

The original sadhanas found in the tantras are extremely concise, but in their compassion, the lineage lamas have designed longer sadhanas in such a way that merely by reciting

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[1] The five unique features of Vajrabhairava, as told to rje tzong kha pa by Mañjushri himself, are (1) that, if one does not have the practice of such a deity, with incomparable power and might to eliminate inner and outer interferences, in this degenerate time one's practice of Dharma will not be successful. Therefore, one must rely on such a deity. (2) The intestines and the brazier signify that this practice has the features of the illusory body and the clear light, as explained in the Guhyasamaja. (3) Having the hand implement, the khatvanga, which is not in other father tantras, indicates that this deity has the paths of the dripping and blazing of the gtum mo, and of bliss and emptiness, which are features of mother tantra, as explained in Hevajra Tantra. (4) The brazier also indicates that the practitioner of this deity will acquire greater wisdom, the two threatening mudras indicate that this deity has all of the ultimate essential points of the father and mother tantras, and the impaled being signifies that even if one has committed extremely non-virtuous deeds, one can overwhelm all negativities and achieve enlightenment. (5) The fifth feature is having the special practice of the combination of the peaceful and wrathful Mañjushri, which the Red and Black Yamaris do not have.

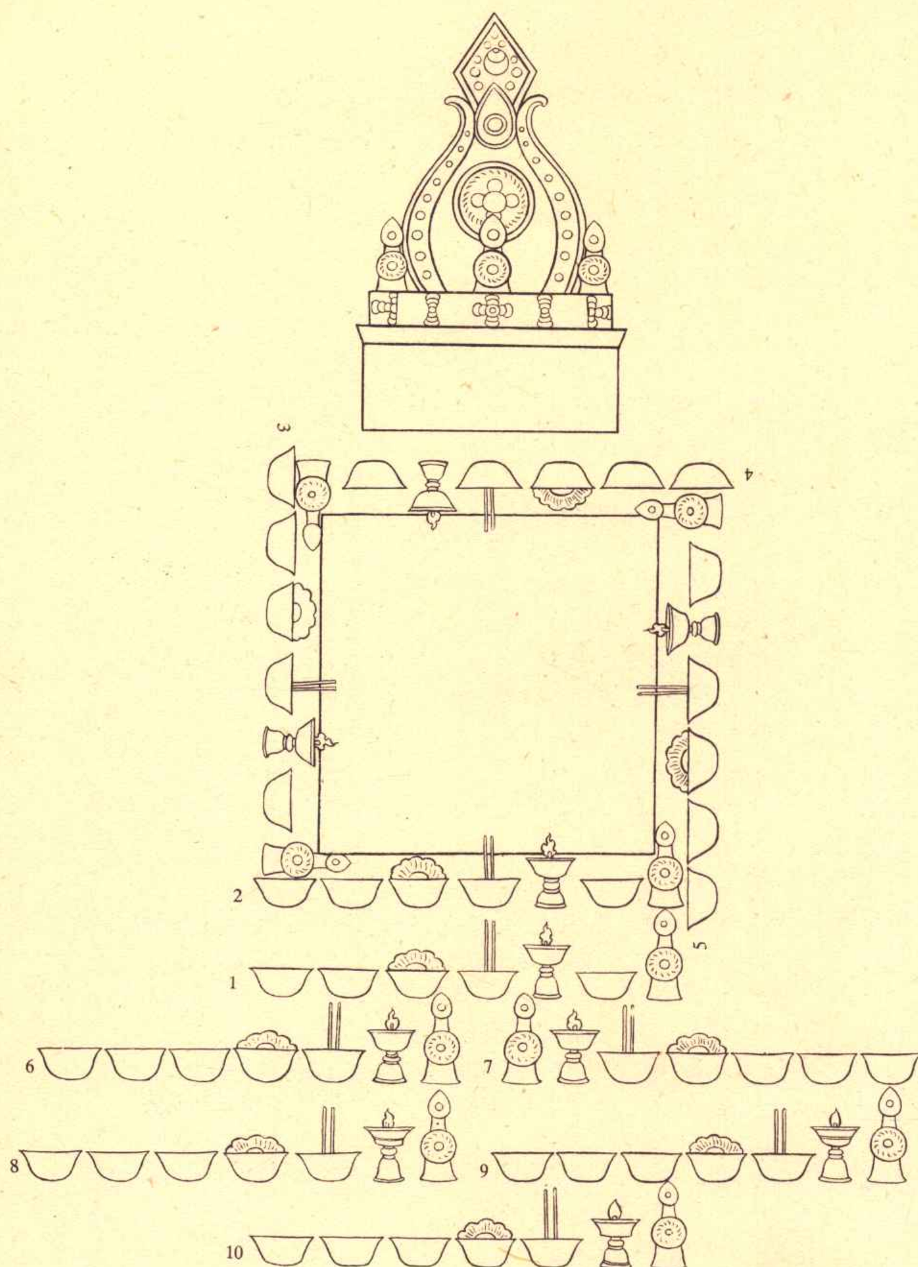
them, all the features of the practice are complete and explicitly set out. However, due to the hectic pace of our lives, we find it very difficult to make use of such full sadhanas, and ask our lamas to abbreviate our practice. Therefore, to save us from breaking our commitment to do the sadhana, the lamas have composed extremely abbreviated sadhanas. In response to a request from a Tibetan living in Switzerland to compose a concise sadhana of the Heruka Body Mandala, Kyabje Trijang Rinpoche mentioned in his colophon to that sadhana that although it is improper to further condense the practice of the Heruka Body Mandala sadhana, he felt that it might be useful to abbreviate the sadhana, because this is a time when Dharma activity is given the lowest priority.

Ironically, although the short sadhanas are intended for the use of advanced yogis as a guide for their meditation, much as an experienced speaker would use only brief notes as a reminder, and the elaborate sadhanas are meant for beginners who cannot meditate properly without them, yet it is now often the beginners who rely on the shortest forms of the sadhana. Nevertheless, I sympathize with practitioners who are equal in fortune to myself, being grateful when pressed for time that such short sadhanas are available. Therefore, as the full Vajrabhairava sadhana is very long, and the concise sadhana seems almost too condensed, so that some of the essential features of the practice are slightly obscure, I felt that it might be useful to translate this intermediate-length sadhana of the Solitary Hero Vajrabhairava, which is an abbreviated form of the elaborate sadhana. Whenever possible it is best to use the long sadhana, such as the one published in *Meditation on Vajrabhairava*, and to try to understand the specific aspects of the practice. For instance, the Vajrasattva meditation, although not included in this sadhana, is essential for beginners to make spiritual progress by accumulating merit and eliminating obstacles.

The second text included here is for practitioners who have completed the minimum requirement of the retreat of the Solitary Hero Vajrabhairava, with the compensating ritual fire

offering of peace, and are thus authorized and encouraged to do the self-initiation ritual to restore any broken vows and commitments. Therefore, for those who wish to do the self-initiation frequently or daily, the following is a condensed version of the standard elaborate self-initiation ritual, the *Magic Wheel to Grind the Masses of Evil to Dust* by His Holiness the Seventh Dalai Lama. The elaborate ritual and the full sadhana have been translated for the Yamantaka Cycle Translation Project under the auspices of Tibet House, New Delhi, but the concise sadhana and self-initiation presented here were not included on the list of works to be translated for the Project. If time permits, this should not be used as a substitute for the full self-initiation ritual by practitioners who do the practice only occasionally. With profound gratitude to Kyabje Phabongkha for including such compositions within the vast corpus of his works, these texts are rendered here into English for the benefit of the increasing number of practitioners of this deity. Through ineffable faith in and devotion to the practice of this profound path of the glorious Vajrabhairava, may the virtues amassed by this translation pacify all outer and inner hindrances of all living beings, and may all beings quickly achieve the state of Vajrabhairava. I seek the forgiveness of those who are supreme beings for whatever faults of excess or omission may have occurred here, due to ignorance. May those who are of equal fortune with myself rejoice in this, and offer meaningful criticisms. May those who depend upon such works enjoy the fruits of its boundless merit. May everything be auspicious.

Sharpa Tulku, V
New Delhi



1-5: Offerings to the five Buddha families; **6** & **7**: Offerings to the front- and self-generation deities; **8**: Preliminary offerings to the directional protectors; **9**: Concluding thanksgiving offerings to the directional protectors; **10**: Offerings for the consecration of the vases.

དཔལ་རྡོ་རྗེ་འཇིགས་བྱེད་དཔའ་བོ་གཅིག་པའི་བདག་བསྐྱེད་འབྲིང་བ།

THE INTERMEDIATE SADHANA
OF THE SOLITARY HERO VAJRABHAIRAVA

compiled by

Kyabje Phabongkha Rinpoche

NAMO GURU VAJRABHAIRAVAYA. (For those who wish to practise the slightly condensed version of the sadhana of the Solitary Hero Vajrabhairava, do the preliminary guru yoga by reciting the *Hundred Deities of the Land of Joy* and the *Foundation of Excellence*:

Guru Yoga

(Hundred Deities of the Land of Joy: *Gaden Lhagyama*)

From the heart of the Lord of Tushita's hundred gods,
Floating on white clouds like a cluster of fresh curds,
All-knowing Losang Dragpa, King of the Dharma,
Please come here, together with your offspring.

In the space before me, on a lion throne, lotus and moon
Sits the holy lama smiling with delight.
O supreme field of merit for my mind of faith,
Please stay for a hundred eons to spread the teaching.

Your beautiful body ablaze with fame's glory,
Your eloquent speech adorning the ear of the fortunate,
Your mind pure genius, spanning the whole of knowledge,
I bow to you so meaningful to see, hear and remember.

Various delightful offerings of flowers and perfumes,
Incense, bright lights and pure sweet waters:
This ocean of offering-clouds presented and imagined
I offer to you, O highest field of merit.

Whatever non-virtues of body, speech and mind

I have accumulated since time without beginning,
Especially transgressions of my three vows,
I confess each one with fierce remorse from the depths of my heart.

In this dark age, you strove for knowledge and realization,
Abandoned the eight worldly concerns and realized the great value
Of the human life with freedom and opportunity.
O Lord, we rejoice sincerely in your prodigious deeds.

Pray, O holy perfect lamas, in the Truth Body's sky,
From the billowing clouds of wisdom and compassion
Pour down a rain of vast and profound Dharma
Upon the deserving disciples of this world.

By whatever virtue I have gathered here,
May the teachings and all living beings receive every benefit,
And especially may the essence of the teaching
Of holy Losang Dragpa shine forever.

(Recite mig tze ma 7 or 21 times)

MIG MEY TZE WAY TER CHEN CHAN REY ZIG
Avalokiteshvara, great treasure of unobservable compassion,
DRI MEY KHYEN PAY WANG PO JAM PAL YANG
Manjushri, powerful one with stainless wisdom,
DU PUNG MA LU JOM DZEY SANG WAY DAG
Vajrapani, destroyer of all hosts of demons,
GANG CHAN KHEY PAY TZUG GYAN TZONGKHAPA
Tzongkhapa, crown ornament of pandits in the Land of Snow,

LOSANG DRAGPAY ZHAB LA SOL WA DEB
O Losang Dragpa, to you I make requests.

Glorious, kind, precious root lama -
Please take your seat on the lotus at my crown.
Take care of me with your great kindness,
Grant me the attainments of your body, spech and mind.

Glorious, kind, precious root lama -
Please take your seat on the lotus at my heart.
Take care of me with your great kindness,
Grant me both supreme and common attainments.

Glorious, kind, precious root lama -
Please take your seat on the lotus at my heart.
Take care of me with your great kindness,
Stay firmly until I achieve the essence of enlightenment.

Through following the supreme Mahayana lama,
The Conqueror Tzongkhapa, in all my lifetimes,
May I never turn away for even a second
From the holy path admired by all the Buddhas.

Review of the Graduated Path

(Foundation of Excellence; *Yontan Zhirgyurma*)

Seeing that the kind, holy (guru) is the foundation of good qualities, and that proper reliance on him is the root of the path, I ask blessing to rely on him with great respect (born) of constant effort.

Understanding the rarity and great significance of this (human body) that is the wonderful basis of an opportunity obtained just once, I ask blessing to

generate uninterruptedly, all day and night, the mind that takes up what is essential (to attain Buddhahood). Remembering that death will swiftly destroy my wavering body and life, which are like bubbles on a stream, and gaining firm recognition that the effects of my white and black actions will follow me after death like my body's shadow, I ask blessing to take care always to avoid even the subtlest fault and to accomplish all that is virtuous.

Aware of the disadvantages of worldly goods - (for they are) unsatisfying when consumed, untrustworthy, and the door to all suffering - I ask blessing to generate the great striving: for the bliss of liberation.

I ask blessing to take as my essential practice the guidelines of individual liberation (Pratimoksha vows), which are the root of the Dharma, (and to do so) with the great care of mindfulness and introspection induced by that pure thought (renouncing cyclic existence and striving for liberation).

Seeing that, just as I have fallen into the ocean of cyclic existence, so too have all transmigrating beings who have been my mothers, I ask blessing to develop the supreme thought of enlightenment which takes on the burden of liberating transmigrating beings.

Seeing that if I generate just the thought (of enlightenment) and do not cultivate the three types of (Bodhisattva) morality, I will not attain enlightenment, I ask blessing to train assiduously in the vows of the Conquerors' children (Bodhisattvas).

I ask blessing to generate quickly in my mindstream the union of calm abiding and insight, through pacifying (a

mind) that strays toward false objects, and investigating properly the ultimate object (emptiness).
When I have become a (suitable spiritual) vessel, trained in the common (Perfection Vehicle) path, I ask blessing happily to enter the highest of all vehicles, the Vajrayana, the holy crossing-boat for fortunate beings.

Gaining then genuine certainty (that I must guard) the pure (tantric) vows that are the foundation of accomplishing (worldly and transcendent) attainments,
I ask blessing to guard (these vows) at the risk of my life.

Understanding then the essentials of the (generation and completion) stages that are the heart of the (four) classes of tantra, I ask blessing to practise according to the teachings of the Holy Ones, without neglecting to practise yoga in four sessions (daily).

May virtuous (teachers) who show the good path and friends who practise it properly have a long life.
I ask blessing swiftly to pacify outer and inner hindrances.

In all my lives, may I never be apart from the perfect master, and may I enjoy the splendor of the Dharma. Having perfected the good qualities of the (ten Bodhisattva) levels and the (five) paths, may I quickly obtain the rank of Vajradhara.

Then make the supplication to the lineage lamas:

O pervading Lord Manjushri-vajra, the Opponent of Yama,
O Lama Je Tzongkhapa, the Father who embodies all Conquerors,
And your Sons together with the lamas of the lineage,
Please bestow the two kinds of siddhi.

Instantaneous Generation

In one instant I arise in the form of the glorious
Yamantaka,
With one face and two arms,
Holding a curved knife and a skull-cup.

Consecration of the Inner Offering

OM HRIH SHTRIH VIKRTANANA HUM PHAT. (Open the lid of the inner offering cup half-way. As this is the consecration, do not sprinkle.) OM SVABHAVA SHUDDHAH SARVA DHARMAH SVABHAVA SHUDDHO HAM. [Everything] becomes emptiness. Within a state of emptiness, from a **YAM** comes a blue bow-shaped wind mandala marked with banners, on top of which, from a **RAM** comes a red triangular fire mandala. On top of that, from [three] **AH**s comes a grate of three human heads, on top of which, from an **AH** comes a white skull-cup. Inside it, in the east, from a **BHRUM** comes the flesh of a bull marked with **GO**. In the south, from an **AM** comes the flesh of a dog marked with **KU**. In the west, from a **JRIM** comes the flesh of an elephant marked with **DA**. In the north, from a **KHAM** comes the flesh of a horse marked with **HA**, and in the center, from a **HUM** comes the flesh of a human marked with **NA**. In the southeast, from a **LAM** comes feces marked with **BI**. In the southwest, from a **MAM** comes blood marked with **RA**. In the northwest, from a **PAM** comes white bodhicitta marked with **SHU**. In the northeast, from a **TAM** comes marrow marked with **MA**. And in the center, from a **BAM** comes urine marked with **MU**. On top of this are a white **OM**, a red **AH** and a blue **HUM** stacked one atop the other. From the **HUM** at my heart light rays emanate, striking the wind, whereby the wind moves, the fire blazes and the substances inside the skull-cup melt and boil. From the three syllables, light rays emanate successively, hooking back the vajra-

body, vajra-speech and vajra-mind, which dissolve successively into the three syllables. These then fall into the skull-cup and melt. By means of the **HUM**, the faults of color, odor and potential are cleansed. By means of the **AH**, it is transformed into nectar. By means of **OM**, it increases and becomes huge. OM AH HUM. (3x)

Consecrating the Sense Offerings to the Self-generation

OM HRIH SHTRIH VIKRTANANA HUM PHAT. (Sprinkle from the inner offering cup toward the offerings with the left ring finger and thumb, in order to eliminate the hindrances of the offering.) OM SVABHAVA SHUDDAH SARVA DHARMAH SVABHAVA SHUDDHO HAM. [Everything] becomes emptiness. From within a state of emptiness, from **AH**s come vast and expansive skull-cups, inside of which are **HUM**s. The **HUM**s melt and become libation, cooling water for the feet, perfume, flowers, incense, a butter lamp, food and music. By nature they are bliss and emptiness; (Take hold of the vajra and bell in order to recollect bliss and emptiness.) in aspect they are the offering substances. Their function is to confer distinguished, uncontaminated bliss as objects to be enjoyed by the six cognitive powers. OM ARGHAM AH HUM. OM PADYAM AH HUM. OM GANDHE AH HUM. OM PUSHPE AH HUM. OM DHUPE AH HUM. OM ALOKE AH HUM. OM NAIVIDYA AH HUM. OM SHABDA AH HUM.
(Do the mudras while reciting the offering mantras, and while saying SHABDA ring the bell and damaru.)

Inviting the Field of Merit

Radiant as Vajrabhairava with one face and two arms, I have in my heart, on a lotus and sun, a **HUM** from which light rays [emanate,] illuminating the boundless realms of the universe and inviting to the space before me

Vajrabhairava together with the gurus, encircled by a host of Buddhas, Bodhisattvas, Wrathful Deities and Knowledge-Holders residing therein. The light rays dissolve back into my heart.

Seven Limb Practice: Prostrating, Offering, Declaring, Rejoicing, Dedicating, Taking Refuge and Generating Aspiring and Engaging Bodhicitta

I bow to your lotus feet, O my jewel-like guru Vajradhara, by whose kindness I instantaneously attain a state of great bliss.

Supreme form, extremely great fury,
Intrepid one, enjoyer of supreme objects,
Who acts to tame those hard to tame,
To Vajrabhairava I bow down.

From light rays of the seed syllable at my heart come Charchika and so forth, who hold various offerings in their hands and make the offerings.

OM HRIH SHTRIH HAH. (libation)
OM HUM HUM PHAT. (water for the feet)
OM VIKRTANANA DUSHTAM SATTVA DAMAKA GAH GAH. (perfume)
OM KUMARA RUPINE JAH JAH HUM PHAT. (flowers)
OM HRIH HAH HAI PHAT. (incense)
OM DIPTA LOCHANA VIKRTANANA MAHA ATTATTA HASA NA DINI DIPTA YE SVAHA. (light)
OM VAJRA NAIVIDYE AH HUM SVAHA. (divine food)
OM VAJRA SHABDA AH HUM. (music)

(As this is a mental offering, the mudras are not done and the bell and damaru are not rung.)

The goddesses are re-absorbed.

I confess all my downfalls. I shall eradicate those produced or arising and before your eyes, I give you my word not to do them again. Similarly, I rejoice in everyone's merits and dedicate them fully to that which proceeds to bliss. I go for refuge to the Triple Gem. I shall liberate all sentient beings and place them in the state of enlightenment. I shall generate the bodhicitta purely. I offer my body to you who are an ocean of excellent qualities. In order to attain the three Bodies and wisdom, I shall devote myself with extremely pure faith to the methods of generation and so forth which are the path for the Enlightened Buddhas and their offspring.

Tantric Vows

All Buddhas and Bodhisattvas, please give me your attention. I, who am called [Akshobhya-vajra], from this time onward until my enlightenment shall develop a pure and peerless bodhicitta, just as all the protecting Buddhas of the three times have done to ensure their enlightenment.

I shall uphold all the general and specific [tantric] vows and commitments of the five Buddha families, without an exception. I shall deliver those not yet delivered, I shall liberate those not yet liberated and I shall give breath to those unable to breathe. I shall place all sentient beings in the state beyond sorrow.

Four Immeasurables

May all sentient beings be endowed with bliss. May all sentient beings be parted from suffering. May all sentient beings never be parted from bliss. May all sentient beings be placed in a state of equanimity

unperturbed by superstitious conceptions about grasping consciousness and the objects it grasps or by the eight worldly feelings.

[This completes the methods of accumulating physical merit.]

Meditation of Taking Death as the Path of the Truth Body

OM SVABHAVA SHUDDHAH SARVA DHARMAH SVABHAVA SHUDDHO HAM. OM SHUNYATA JNANA VAJRA SVABHAVA ATMAKO HAM. Because I myself, the deities, the field of merit and all other phenomena are imputations on dependent arisings, everything becomes emptiness having the true nature of identitylessness and devoid of the four extremes such as eternalism, nihilism and so forth.

(Pause to meditate on taking death as the path of the Truth Body.)

Meditation of the Common Protection Wheel

From within a state of emptiness, from a **YAM** comes a wind mandala. On top of that, from a **RAM** comes a fire mandala. On top of that, from a **BAM** comes a water mandala and on top of that, from a **LAM** comes an earth mandala. On top of that, from a **HUM** comes a crossed vajra marked at the hub with a **HUM**, from which lights emanate below, forming the vajra-surface. Emanating sideways, they form the vajra-fence. Emanating above, they form the vajra-tent, and below the tent and upon the fence, the vajra-ceiling. These are all in the nature of radiant vajras, forming a solid unit without any intervening spaces. Surrounding all of this is a five-colored conflagration, like the destroying fire that ends a great eon, blazing into the ten directions.

Meditation on the Uncommon Protection Wheel of the Ten Wrathful Deities

In the center of the fence, from a **BHRUM** comes a brilliantly blazing yellow command wheel revolving clockwise, with ten spokes and a hub. Inside the hub, slightly [above and] not touching the spokes are triple seats of multi-colored lotus, moon and sun. On top of the central one, from a **HUM** I arise as Sumbharaja, with a dark blue colored body and an Akshobhya crowning my head. I have three faces - dark blue, white and red, and six arms. With my first two hands I embrace a consort who looks similar to myself, with my other two right hands I hold a jewel and a hook, and with my other two left a lotus and a lasso. I stand in the pose of right leg bent and left extended.

Rays of light from the **HUM** at the heart of myself as father and mother in union hook the ten Wrathful Ones and draw them into my mouth, where they melt and enter the mother's lotus-womb through the path of my vajra-organ as ten drops. These become ten long-vowelled **HUMs**, which transform into the ten Wrathful Ones.

HUM is emanated from the lotus of the mother, and the Wrathful Ones remain on their respective seats on the ten spokes, in the manner of destroying all evil ones.

Meditation of Taking the Intermediate State as the Path of the Enjoyment Body

Myself standing as Sumbharaja, I transform into Vajrasattva with a white-colored body, three faces - white, dark blue and red - and six arms [- the first two

hands embracing a consort similar to myself, the other two right holding a vajra and a sword, the other two left a jewel and a lotus]. I transform into a white tetrahedral reality source, standing upright with the point on the bottom and the broad face on top.

Out of the bottom tip, from a **PAM** comes a variegated lotus, in the center of which is a **HUM**, which transforms into a crossed-vajra adorned with white spokes in the east, yellow spokes in the south, red spokes in the west, green spokes in the north and the central [cubic] hub blue. In the middle of the hub, from a **BHRUM** comes a wheel marked with **BHRUM**, which transforms into a white Vairochana with three faces - white, dark blue and red - and six arms.

He transforms into the celestial mansion, square, with four doors and four entrances and complete with all the characteristics. Outside it, the vajra-fence and mountain of fire are surrounded by the eight charnel grounds such as the "Ferocious One".

Inside the celestial mansion surrounded by these charnel grounds, from a **YAM** comes a black wind mandala with a slight shade of red, on top of which, from the first letter [of the Sanskrit alphabet] **A** comes a moon mandala. In the center of it, like a bubble out of water comes a yellow **DHIH** which transforms into a sword marked in the center [of its hub] with a **DHIH**. Light rays emanate from it, inviting forth all the Sugata Buddhas who dissolve into it, whereby it transforms, and I arise as the Causal Vajra-holder youthful Manjushri. I have a yellow-colored body with a slightly wrathful expression. In my right hand I brandish a sword, and in my left I hold a scriptural text at my heart. Sitting with my legs crossed in the vajra position,

I am adorned with the thirty-two major marks and eighty minor signs of a Buddha. (Pause here to meditate on taking the intermediate state as the path of the Enjoyment Body.)

Meditation of Taking Birth as the Path of the Emanation Body

At my heart, from an **AH** comes a sun mandala, from which light rays [emanate and] invite forth all the Buddhas such as Vairochana, Bodhisattvas such as Vajra-sharp, Wrathful Deities such as Vajra-hook and Knowledge-holders such as Lady Vajra-mind, from where they reside in the ten directions. Together with Manjushri they enter into the sun, whereby this sun mandala becomes [radiant] with light rays pervading hundreds of thousands of kilometers.

On top of it comes a dark blue syllable **HUM** having five-colored rays of light. These light rays emanate and bring forth a host of Buddhas, Bodhisattvas, Wrathful Deities and Knowledge-holders, who enter the **HUM**, whereby it transforms into a black, wrathful nine-spoked vajra, with the [outer ends of the] spokes curved back, having five-colored rays of light and marked at the hub with a syllable **HUM**. From it emanate the forms of tiny, fine vajras, and also emanated [on the tips of light rays] are hosts of Buddhas, Bodhisattvas, Wrathful Deities and Knowledge-holders, filling the entire sphere of space just as a pod is filled with sesame seeds. [Thus, the vajra] which stands on the sun ripens all beings, bringing them to the attainment of Vajrabhairava. Then simultaneously all at once [everything] collects back together and dissolves into the vajra.

The moon, sun and vajra together with its **HUM** transform into seats of variegated lotus, moon and sun, upon which I arise as the Resultant Vajra-holder, the great and glorious Vajrabhairava, with a body dark

blue-black in color, nine faces, thirty-four arms and sixteen legs, standing in the pose of right bent and left extended. (Pause here to meditate on taking birth as the path of the Emanation Body.)

Description of Vajrabhairava

With the ability to devour the lords of the Three Realms, I chortle "**HA-HA**", with my tongue curled upward, my fangs bared, my mouth and brow wrinkled in anger, my eye-lashes and eyebrows ablaze like the eon of destruction and my orange hair bristling upward. I make threatening mudras at both the worldly and transcendental gods, frightening even the frightful ones, and thunder the sound "**PHEM**" like a dragon. I eat human blood, grease, marrow and fat, and have five dried fearsome skulls crowning [each of] my heads. Adorned with a skull-rosary of fifty moist [human] heads, I wear [two] black snakes as Brahmin threads. I am also adorned with ornaments made of human bones, such as wheel-shaped crowns, ear-rings and so forth. My belly is bulging, my body is naked, and my phallus stands erect. My eye-lashes, eyebrows, moustache and body hairs blaze like the fire of the eon of destruction.

My main face is that of a black buffalo, extremely furious and having two sharp horns. On top of it and between my horns is a red face, extremely horrific with blood dripping from its mouth. On top of that is a yellow face of Manjushri with a slightly wrathful expression. Adorned with the [flower] ornaments of youth, his hair is tied in five knots on the crown of his head. As for my faces to the right of the base of my horns, the first [or central] face is blue, the face to its right is red and the face to its left is yellow. As for my faces to the left of the base of my horns, the first [or

central] face is white, the face to its right is grey and the face to its left is black. These faces are very wrathful and each of my nine faces has three eyes.

With my first right and left hands I hold the moist skin of an elephant stretched open by the skin of its left front and hind legs, with its head to my right and its hairy back facing outward. As for my other right hands, I hold in the first a curved knife, in the second a dart, in the third a wooden pestle, in the fourth a fish-knife, in the fifth a harpoon, in the sixth a battle-axe, in the seventh a spear and in the eighth an arrow. [In the back row,] in my ninth [hand I hold] an iron hook, in the tenth a skull club, in the eleventh a khatvanga, in the twelfth a wheel [of sharp weapons], in the thirteenth a five-spoked vajra, in the fourteenth a vajra-hammer, in the fifteenth a sword and in the sixteenth a chang-teu hand-drum.

As for my other left hands, in the first I hold a skull-cup filled with blood, in the second a [four-faced, yellow] head of Brahma, in the third a shield, in the fourth a leg, in the fifth a lasso, in the sixth a bow, in the seventh intestines and in the eighth a bell. [In the back row,] in my ninth [hand I hold] a hand, in the tenth a cloth shroud, in the eleventh a person impaled on a stick, in the twelfth a [triangular] brazier, in the thirteenth a scalp, in the fourteenth a [hand in the] threatening mudra, in the fifteenth a trident with a three-curved banner, and in the sixteenth a homa-fire fan.

As for my right feet, the first treads on a human, the second a buffalo, the third a bull, the fourth a donkey, the fifth a camel, the sixth a dog, the seventh a sheep and the eighth a fox. As for my left feet, the first treads

on a vulture, the second an owl, the third a crow, the fourth a parrot, the fifth a hawk, the sixth a kite, the seventh a mynah bird and the eighth a swan. Also trod under my feet with their faces down are Tsangpa, Wangpo, Khyamjug and Dragpo [under my right] and Zhonnu Dongdrug, Logdren, Dawa and Nyima [under my left], as I stand in the midst of a furious conflagration.

Blessing of the Sources, Body, Speech and Mind

On each of the [two lower] eyes [of my main face] is a white **KSHIM** in the nature of Kshitigarbha, on each of the ears a black **JRIM** in the nature of Vajrapani, on each nostril a yellow **KHAM** in the nature of Khagarbha; on the tongue a red **RAM** in the nature of Avalokiteshvara; on the forehead a green **KAM** in the nature of Sarvanirvaranaviskambhini; and on my navel a white **SAM** in the nature of Samantabhadra. At the crown of my head is a white **OM** in the nature of the vajra body. At my throat is a red **AH** in the nature of the vajra speech, and at my heart is a blue **HUM** in the nature of the vajra mind.

Meditating on the Triple Stack Heroic Minds

With myself as this commitment being, I have at my heart on a moon seat the wisdom being, the youthful Manjushri, with a yellow-colored body and a slightly wrathful expression, brandishing a sword in his right hand, and holding in his left a scriptural text at his heart. Sitting with his legs crossed in the vajra position, he is adorned with the thirty-two major marks and eighty minor signs of a Buddha. In his heart, from an **AH** comes a sun mandala, in the center of which is the

concentration being, a dark blue syllable **HUM** emanating five-colored rays of light.

Invitation of the Wisdom Deities

OM HRIH HA BHO MAHA KRODHA AGACCHA AGACCHA ASMAD PUJA PRATI-GRIHNHANTU PRASADA MEDI-MANA KURU SVAHA.

From the **HUM** at my heart, light rays emanate and bring forth from their natural abodes to the space before me the supporting mandala of the glorious Solitary Hero Vajrabhairava and its supported deities, similar to what I have visualized.

OM HRIH SHTRIH VIKRTANANA HUM PHAT.

(Sprinkle from the inner offering cup to eliminate the hindrances of the offering.)

OM HRIH SHTRIH HAH. OM HUM HUM PHAT. OM VIKRTANANA DUSHTAM SATTVA DAMAKA GAH GAH. OM KUMARA RUPINE JAH JAH HUM PHAT. OM HRIH HAH HAI PHAT. OM DIPTA LOCHANA VIKRTANANA MAHA ATTATTA HASANA DINI DIPTAYE SVAHA. OM VAJRA NAIVIDYE AH HUM SVAHA. OM VAJRA SHABDA AH HUM. (Do not ring the bell and damaru.)

OM MUNGARA JAH. OM DANDA HUM. OM PADMA BAM. OM KHANGA HOH.

Inviting the Empowering Deities

OM HRIH HA BHO MAHA KRODHA AGACCHA AGACCHA ASMAD PUJA PRATI-GRIHNHANTU PRASADA MEDI-MANA KURU SVAHA.

Once more, from the **HUM** at my heart, light rays emanate and bring forth to the space before me the Buddhas together with their Bodhisattva offspring, residing in the ten directions.

OM HRIH SHTRIH HAH. [OM HUM HUM PHAT. OM VIKRTANANA DUSHTAM SATTVA DAMAKA GAH GAH. OM KUMARA RUPINE JAH JAH HUM PHAT. OM HRIH HAH HAI PHAT. OM DIPTA LOCHANA VIKRTANANA MAHA ATTATTA HASANA DINI DIPTAYE SVAHA.] OM VAJRA NAIVIDYE AH HUM SVAHA. OM VAJRA SHABDA AH HUM. (Do not ring the bell and damaru.)

Initiating and Sealing by the Empowering Deities

"O Tathagata Buddhas, I request you to confer empowerment on me." Thus requested, they emanate goddesses such as Charchika and so forth, who first proclaim auspicious verses, and then hold up moonlight-white vases filled with the five nectars. "Just as all the Buddhas received empowerment as soon as they were born, likewise do we now confer this empowerment with pure heavenly water." Speaking thusly, they confer the empowerment upon the crown of my head, whereby my entire body becomes filled with the empowering water, purifying me of all my stains. The excess water that stays on the crown of my head as a protrusion transforms into an Akshobhya, who adorns my head at the center of the crown of my main root face. The empowering deities dissolve into me.

OM YAMANTAKA ARGHAM PRATICCHA HUM SVAHA. OM YAMANTAKA PADYAM PRATICCHA HUM SVAHA. OM YAMANTAKA GANDHE PRATICCHA HUM SVAHA. OM

YAMANTAKA PUSHPE PRATICCHA HUM SVAHA. OM YAMANTAKA DHUPE PRATICCHA HUM SVAHA. OM YAMANTAKA ALOKE PRATICCHA HUM SVAHA. OM YAMANTAKA NAIVIDYE PRATICCHA HUM SVAHA. OM YAMANTAKA SHABDA PRATICCHA HUM SVAHA. (Ring the bell and damaru.)

Inner Offering to the Lamas of the Lineage, the Yidams, Protectors and So Forth

I offer to the mouth of my precious and kind root guru, who is the essence of the entire body, speech, mind, good qualities and virtuous activities of all the Buddhas of the ten directions and three times, who is the source of the eighty-four thousand groups of teachings, and who is the lord of all the Sangha community of Arya Noble Ones - OM AH HUM. [2]

To the mouths of the lamas together with their lineage, who have conferred empowerments on me, explained the tantras and given the oral teachings - OM AH HUM.

OM YAMANTAKA HUM PHAT - OM AH HUM.

Furthermore, to the mouths of the yidams of the four great classes of tantra and to the mouths of the hosts of

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[2] Hold up the skull-cup in your right hand with its front facing away from you. Stir or make the gesture of stirring the inner offering with the left ring finger three times clockwise. Then sprinkle the offering to the root guru from the level of the crown, to the lineage lamas from the level of the eyebrows, to the deities of the mandala and of the four classes of tantra from the level of the heart, to Dharmaraja, the oathbound protectors and to the dakas, dakinis and so forth from the level of the navel, and for the lords of the sites and the sentient beings of the six realms, sprinkle with the mudra of supreme bestowal at the level of the knee. While making the inner offering, strongly visualize that the wisdom of bliss and emptiness is generated in the guests of the offering.

deities related to their mandalas - OM AH HUM. To the mouth of Dharmaraja together with his entourage - OM AH HUM. Furthermore, to the mouths of the oath-bound protectors, who, having first seen the Buddhas, heard the holy Dharma teachings and relied upon the Sangha community of Arya Noble Ones, then promised to protect the teachings and the four sections [of ordained ones], and upon whom the former gurus have relied and practised - OM AH HUM. To the mouths of the vira-heroes, yoginis, directional protectors, realm protectors, nagas and so forth of the twenty-four sacred lands, thirty-two sacred sites and eight great charnel grounds - OM AH HUM. To the mouths of the local deities of the natural sites, and to the mouths of all sentient beings as deities - OM AH HUM.

All the Buddhas of the ten directions are invited and dissolve into my body. OM HRIH SHTRIH VIKRTANANA HUM PHAT. OM AH HUM. OM AMRITA SVADANA SVABHAVA ATMAKO HAM. All the guests are delighted and satiated by this wisdom nectar.

Praise

As the wisdom body of non-dual [emptiness and bliss], you are distinctive and all-pervasive. As the [compassion] extending equally to all, you are the Father of all the Victorious Buddhas. As the empty sphere of all things, you are [likewise] the Mother of all the Buddhas. As a wisdom being, you [act] as all the Buddhas' offspring. I prostrate to you, O glorious Manjushri, in whom everything is complete. Although in the Truth Body there is neither love nor hate, in order to tame all evil ones of the three worlds, you manifest

as the King of Fury as a compassionate means. I prostrate to you, terrifying Bhairava Yamantaka.

[At this point, generate divine pride and clarity, and perform analytical and single-pointed meditation on the subtle and coarse generation stages, following the methods of training in the profound and the vast, as in accordance with the profound ear-whispered teachings.]

Mantra Recitation [3]

[As stated in the *Tantra Requested by Subahu*,[4] recite the mantras, devoid of the eight faults of mantra recitation: (a) reciting too quickly, (b) reciting too slowly, (c) over-enunciating each syllable, (d) reciting too loudly so that others hear, (e) reciting too softly so that even you do not hear, (f) interrupting the mantra with conversation, (g) being distracted and (h) reciting the short syllables as long and the long as short; you should avoid the above.

During the mantra recitation, initially you should do A RA PA TZA a few hundred times. The visualization of this is as follows. The concentration being letter **HUM** at the heart of yourself visualized as a deity becomes a yellow letter **DHIH**.

Outside of that is a six-spoked yellow sword. On each of the spokes respectively are the six letters OM A RA PA TZA NA. In the six intermediate directions, visualize six letter **DHIHs**. While reciting A RA PA TZA, an infinite amount of yellow light, in nature the wisdom of Lord Manjushri and in aspect forms of Manjushri, seed syllables, implements [sword and text] and mantras are emanated from the sword and the syllables, filling the inside of your body.

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[3] The following passage (within square brackets) has been interpolated from other sources.

[4] Tantra Requested by Subahu ('phags pa dpung bzang gis zhus pa zhes bya ba'i rgyud, Ārya-Subahupariprcchanāmatantra P428, vol. 9; Toh. 805).

Then think that all the faults of sentient beings, and particularly all faults of ignorance, are eliminated like the sun shining into a dark corner.

Think that you achieve a special light of wisdom like that of Manjushri. Light is emanated outward, purifying the vessel and essence and placing sentient beings in the state of Manjushri. Then all the Buddhas and their offspring are pleased with offerings, and all their wisdoms are invited in the aspect of an infinite number of forms of Lord Manjushri. These dissolve into the letter **DHIH** at your heart. Think that you achieve the special wisdoms of hearing, contemplation, meditation, rhetoric, debate and composition.

Then visualize a brilliant orange **DHIH** on the base of the tongue with its head facing your throat. In one breath, recite **DHIH** one hundred times.[5] Much light is emanated from this letter **DHIH**, filling your own body entirely, and think that you have achieved a special power of memory not to forget the words and meanings of the teachings.

Then, on the occasion of reciting the root mantra, the sword and wheel together with the **DHIH** dissolve into the letter **DHIH** in the center. The **DHIH** becomes a blue letter **HUM**. Around this is **YAMANTAKA**, around this is **HRIH SHTRIH**, and around this is the mantra garland of **OM YAMARAJA**. The color of the letters is blue and they stand upright, in the aspect of scintillating orange flames. Think that this has the power to purify the entire three thousand worlds.

When reciting each mantra, think that an infinite number of forms and infinite light come from the central seed syllable and the mantra garland, filling the entire inside of your body and eliminating the downfalls and obstacles accumulated from

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[5] According to the oral traditions, the easy way of saying one hundred of these in one breath is to set aside twenty-five beads of the rosary, and say **DHIH** four times quickly for each bead. Then swallow the saliva quietly, and visualize that the **DHIH** at the base of the tongue descends and dissolves into the seed syllable **DHIH** at the heart, whereby this **DHIH** becomes energized and extremely brilliant.

beginningless lives, as well as pacifying all sickness and evil spirits.

Life, merit and the qualities of knowledge of scripture and insight are developed. Light is emanated from the right nostril of the root face, eliminating all the impurities of the vessel and essence, and placing all sentient beings in the state of Vajrabhairava. All the Victorious Ones and their offspring are pleased with an inconceivable variety of offerings. The blessings of their body, speech and mind and all the attainments are invited in the form of Vajrabhairava and so forth.

They enter through the left nostril of the root face and dissolve into the seed syllable at the heart. Then, think that because of this you have received the blessings of the Victorious Ones together with their offspring, and all attainments.]

The recitation is:

OM ARAPA TZANA DHIH. (21x)

The root mantra:

OM YAMARAJA SADOMEYA YAMEDORU NAYODAYA YADAYONI RAYAKSHAYA YAKSHEYACCHA NIRAMAYA HUM HUM PHAT PHAT SVAHA. (21x)

The action mantra:

OM HRIH SHTRIH VIKRTANANA HUM PHAT. (100x)

The essence mantra:

OM YAMANTAKA HUM PHAT. (21x)

Recite each of these as much as possible. [When completing the mantra recitation of the outside mantra, it dissolves into the next one inward. Then, during the hundred-syllable mantra,

think that a stream of nectar flows from the letter **HUM** surrounded by the hundred syllables at the heart of the respective lord of the family, and think that all downfalls are purified. Recite] the hundred-syllable mantra [while ringing the bell]:

OM YAMANTAKA SAMAYA MANU PALAYA YAMANTAKA TVENO PATISHTA DRIDHO ME BHAVA SUTOSHYO ME BHAVA SUPOSHYO ME BHAVA ANURAKTO ME BHAVA SARVA SIDDHIM ME PRAYACCHA SARVA KARMA SUCHA ME CHITTAM SHRIYAM KURU HUM HA HA HA HA HOH BHAGAVAN YAMANTAKA MA ME MUNCHA YAMANTAKA BHAVA MAHA SAMAYA SATTVA AH HUM PHAT.

CONCLUSION OF THE SESSION

Consecrating the Torma Offerings to Yamantaka and the Directional Protectors, who are Respectively the Transcendental and Worldly Deities

Offerings and Praise to Yamantaka

OM HRIH SHTRIH VIKRTANANA HUM PHAT. (Sprinkle from the inner offering cup to eliminate hindrances.) OM SVABHAVA SHUDDHAH SARVA DHARMAH SVABHAVA SHUDDHO HAM. [Everything] becomes emptiness. From within the state of emptiness, from a **YAM** comes a blue bow-shaped wind mandala [marked with banners, on top of which, from a **RAM** comes a red triangular fire mandala. On top of that, from **AH**s comes a grate of three human heads, on top of which, from an **AH** comes a white skull-cup. Inside it, in the east, from a **BHRUM** comes the flesh of a bull marked with **GO**. In the south, from an **AM** comes the flesh of

a dog marked with **KU**. In the west, from a **JHRIM** comes the flesh of an elephant marked with **DA**. In the north, from a **KHAM** comes the flesh of a horse marked with **HA**, and in the center, from a **HUM** comes the flesh of a human marked with **NA**. In the southeast, from a **LAM** comes feces marked with **BI**. In the southwest, from a **MAM** comes blood marked with **RA**. In the northwest, from a **PAM** comes white bodhicitta marked with **SHU**. In the northeast, from a **TAM** comes marrow marked with **MA**. And in the center, from a **BAM** comes urine marked with **MU**. On top of this are a white **OM**, a red **AH** and a blue **HUM** stacked one atop the other. From the **HUM** at my heart, light rays emanate, striking the wind, whereby the wind moves, the fire blazes and the substances inside the skull-cup melt and boil. From the three syllables, light rays emanate in order, hooking back the vajra body, vajra speech and vajra mind, which dissolve successively into the three syllables. These then fall into the skull-cup and melt. By means of the **HUM**, the faults of color, odor and potential are cleansed. By means of the **AH**, it is transformed into nectar]. By means of the **OM**, it increases and becomes huge.

OM AH HUM. (3x)

Visualization of the Guests for the Torma

Instantaneously there appears before me the complete supporting mandala of the glorious Solitary Hero Vajrabhairava and its supported deities. From the **HUM** at my heart, light rays emanate, bringing forth the mandala of the wisdom beings of the glorious Solitary Hero Vajrabhairava, together with the directional protectors. JAH HUM BAM HOH. The wisdom beings become non-dual with the commitment beings. From a

HUM on the tongue of [each of] these guests comes a white single-spoked vajra through which each partakes [of the offering], drawing up the essence of the torma through a straw of light.

OM HRIH SHTRIH VIKRTANANA HUM PHAT VAJRA BHAIRAVA ATIPADHI IMAM BALIMTA KHA KHA KHAHI KHAHI HUM PHAT SVAHA. (7x or 3x)

OM HRIH SHTRIH HAH. [OM HUM HUM PHAT. OM VIKRTANANA DUSHTAM SATTVA DAMAKA GAH GAH. OM KUMARA RUPINE JAH JAH HUM PHAT. OM HRIH HAH HAI PHAT. OM DIPTA LOCHANA VIKRTANANA MAHA ATTATTA HASANA DINI DIPTAYE SVAHA. OM VAJRA NAIVIDYE AH HUM SVAHA.] OM VAJRA SHABDA AH HUM. (Do the mudras, and when saying SHABDA and when saying the praise, ring the bell and damaru.)

OM YAMANTAKA HUM PHAT. OM AH HUM. (Make the inner offering.)

Praise with:

As the wisdom body of non-dual [emptiness and bliss, you are extraordinary and all-pervasive. As the compassion extending equally to all, you are the Father of all the Victorious Buddhas. As the empty sphere of all things, you are the Mother of all the Buddhas. As a wisdom being, you act as all the Buddhas' offspring. I prostrate to you, O glorious Manjushri, in whom everything is complete. Although in the Truth Body there is neither love nor hate, yet in order to tame all evil ones of the three worlds, you manifest as the King of Fury as a compassionate means]. I prostrate to you, terrifying Bhairava Yamantaka.

Offerings and Praise to the Directional Protectors

OM YAMARAJA SADOMEYA YAMEDORU NAYODAYA YADAYONI RAYAKSHAYA YAKSHEYACCHA NIRAMAYA HUM HUM PHAT PHAT SVAHA.

OM BHUCHARANAM YA PATALA CHARAYA MANKHECHARAYA TA PURVA NIGANAM KA DAKSHINA DIGAYA HUM PASHCHIMANAM PHAT UTTARA TIGAYA OM I HRIH-YA SHTRI-VA VI-KSHI KRI-KO TA-E NA-A NA-DE HUM BHYOH PHAT SARVA BHUTE BHYAH. (3x)

OM DASHADIKA LOKAPALA SAPARIWARA ARGHAM PRATICCHA HUM SVAHA.
OM DASHADIKA LOKAPALA SAPARIWARA PADYAM PRATICCHA HUM SVAHA.
OM DASHADIKA LOKAPALA SAPARIWARA GANDHE PRATICCHA HUM SVAHA.
OM DASHADIKA LOKAPALA SAPARIWARA PUSHPE PRATICCHA HUM SVAHA.
OM DASHADIKA LOKAPALA SAPARIWARA DHUPE PRATICCHA HUM SVAHA.
OM DASHADIKA LOKAPALA SAPARIWARA ALOKE PRATICCHA HUM SVAHA.
OM DASHADIKA LOKAPALA SAPARIWARA NAIVIDYE PRATICCHA HUM SVAHA.
OM DASHADIKA LOKAPALA SAPARIWARA SHABDA PRATICCHA HUM SVAHA. (Do the mudras and when saying SHABDA, ring the bell and damaru.)

Make the inner offering with:

OM DASHADIKA LOKAPALA SAPARIWARA OM AH HUM.

Ring the bell and damaru while saying the praise and exhortation by the verse:

> O Karmayama, ogresses, dakinis, evil spirits and zombies, all of whom are sworn as outer and inner protectors, who in the presence of the Subduer and Dharma Lord Manjushri pledged to tame the demons and protect the teachings: O, with a wishful mind I bow and turn to you. O directional protectors, with your entourage, please bring to completion my virtuous deeds and act with virtuous conduct to pacify all interferers.

If desired, make the offering to Karmayama at this point, [as follows:

Generation of Karmayama

> Before me, on top of a lotus, sun and buffalo comes a **YA** which transforms into a skull-club marked with a **YA**. Light rays emanate from it, annihilating all enemies, interferers and evil ones, then collect back and dissolve into the skull-club, which transforms into black Karmayama with one head, two arms and a buffalo's face with three round, bloodshot eyes. In his right hand he holds a skull-club and in his left a lasso. His orange hair bristles upward and his red phallus stands erect. To his left, from a **CHAM** and then a trident comes black Chamundi, with one face and two arms, holding a trident in her right hand and a skull-cup in her left. They are surrounded by an entourage of male and female messengers of Yama, the lord of death, such as Yapati and so on. Each of the main figures and their entourage is marked on the crown of his or her head with a white **OM**, at the throat with a red **AH** and at the heart with a blue **HUM**. From the **HUM** at my own

heart, light rays emanate, bringing forth from seven levels beneath the earth in the east Karmayama father and mother together with their entourage. OM KALARUPA SAPARIWARA EH-YE-HI. JAH HUM BAM HOH. They become non-dual with the ones I have visualized.

Initiating, Sealing, Binding to Commitment, and Offering

Once again, from the **HUM** at my heart, light rays are emitted, bringing forth the Yamantakas of the five Buddha families. "I request you please to confer the empowerment upon him." Thus requested, they hold up vases filled with wisdom nectar above the crown of his head. "OM VAJRI BHAVA ABHIKSHEKHA HUM." They confer the empowerment upon the crown of his head, purifying his stains. From the excess water that overflows, a black five-spoked vajra comes to adorn his head. OM KALARUPA SAPARIWARA SAMAYA STVAM.

From the **HUM** on the tongues of Dharmaraja, father and mother, and each of their entourage comes a white single-spoked vajra through which each partakes of the offering, drawing up the essence of the torma through a straw of light.

OM KALARUPA SARVA VIGHNAN SHATRUM MARAYA IDAM BALIMTA KHA KHA KHAHI KHAHI HUM PHAT. (3x) OM CHAMUNDI SARVA VIGHNAN SHATRUM MARAYA IDAM BALIMTA KHA KHA KHAHI KHAHI HUM PHAT. O host of male and female messengers of Yama such as Yapati and so forth, together with your entourage: SARVA VIGHNAN SHATRUM MARAYA IDAM BALIMTA KHA KHA KHAHI KHAHI HUM PHAT.

OM KALARUPA SAPARIWARA ARGHAM PUSHPE DHUPE ALOKE GANDHE NAIVIDYE SHABDA PRATICCHA HUM SVAHA. (Do the mudras and while saying SHABDA, ring the bell and damaru.)[6]

OM KALARUPA HUM PHAT. OM AH HUM. (Make the inner offering.)

OM CHAMUNDI HUM PHAT. OM AH HUM. (Make the inner offering.)

To the mouths of the host of male and female messengers of Yama, such as Yapati and so forth, together with your entourage - OM AH HUM. (Make the inner offering.)

Exhorting to Activities

HUM! O Yama, black lord of death, seven levels beneath the earth in the east, you have come here transforming from a club marked with a skull that came from a **YA**. You have the face of a buffalo, furious from your depths, with ravenous jaws stretched open and fangs gnashing. Your wrathful eyes are bloodshot from their base, your orange hair and moustache bristle upward. With the lasso in your left hand, you bind enemies and interferers; and with the club in your right, you pound them to dust. O Dharmaraja, hosts of Yamas, Chamundi the great ogress holding a trident and skull-cup of blood, as well as your servants: the time has come. Accept this ocean-like torma made of human flesh, blood and grease. Out of compassion and your commitments prescribed by the Victorious Buddhas, free me quickly from enemies and interferers.

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[6] Note that there is no **PADYAM** (foot-bathing water) offering to Kalarupa.

With all hateful enemies, harmful interferers, demons and interruption-makers, seize them, bind them, tie them up! Summon them, drag them, make them your slaves! Slay them, expel them, render them dumb! Dismember them, trample them, make them bewildered! Subdue them, destroy them, demolish them fully so that not even an atom of them might remain! OM KALARUPA HUM PHAT. BHYOH CHAMUNDI HUM PHAT.

Here, if you wish to do the self-initiation and tsog, do them at this point, and then conclude the sadhana as follows.]

Concluding Thanksgiving Offering and Praise

OM YAMANTAKA ARGHAM PADYAM GANDHE PUSHPE DHUPE ALOKE NAIVIDYE SHABDA PRATICCHA HUM SVAHA. (Do the mudras and, while saying SHABDA, ring the bell and damaru.)

OM YAMANTAKA HUM PHAT. OM AH HUM. (Make the inner offering.)

Ring the bell and damaru while saying the praise:

Supreme form, extremely great fury,
Intrepid one, enjoyer of supreme objects,
Who acts to tame those hard to tame,
To Vajrabhairava I bow down.

Requesting Forbearance

OM YAMANTAKA SAMAYA MANU PALAYA YAMANTAKA TVENO PATISHTA DRIDHO ME BHAVA SUTOSHYO ME BHAVA SUPOSHYO ME BHAVA ANURAKTO ME BHAVA SARVA

SIDDHIM ME PRAYACCHA SARVA KARMA SUCHA ME CHITTAM SHRIYAM KURU HUM HA HA HA HA HOH BHAGAVAN YAMANTAKA MA ME MUNCHA YAMANTAKA BHAVA MAHA SAMAYA SATTVA AH HUM PHAT. (Ring the bell while reciting the hundred-syllable mantra.)

Whatever I have done [incorrectly] because of not finding [the proper materials] or not fully knowing or lack of ability, please be patient with all of these.

Please grant me the supreme attainment. Please grant me the fruits of all meditation. Please grant all sentient beings whatever peerless attainment they desire.

Dissolution

The transcendental guests dissolve into me. The worldly ones depart to their own abodes. The charnel grounds together with the protection wheels dissolve into the celestial mansion.[7] The celestial mansion dissolves into myself. As the commitment being, I myself dissolve into the wisdom-being. The wisdom being dissolves into the concentration being. The **U** of the concentration being dissolves into the **HA**, the **HA** dissolves into its head, this into the crescent moon; the moon dissolves into the drop and the drop dissolves into the nada. This too transforms into inconceivable emptiness. From within the state of emptiness, I arise in the aspect of glorious Vajrabhairava with one face and two arms, with the crown of my head marked by **OM**, at my throat by **AH** and at my heart by **HUM**.

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[7] During a retreat, the protection wheels are not dissolved until the completion of the retreat.

Prayer

By the virtues arising from the effort made with pure selfless thought in this practice, may all the limitless sentient beings never be parted from but always be cared for in birth after birth by the peaceful and wrathful Manjushris.

Having actualized the enlightened state with the seven features of union and the nature of the five Buddha Bodies, which lasts as long as space endures, may I instantaneously lead all the infinite beings quickly and easily to this very state.

Verses of Auspiciousness

May there be the auspiciousness of the root and lineage gurus. May there be the auspiciousness of the yidams and hosts of deities. May there be the auspiciousness of the mothers and dakinis; and may there be the auspiciousness of the Dharma protectors and guardians of the teachings.

By the auspiciousness of whatever signs of virtue exist in the supreme palace [celestial mansion] vast as the expanse of the sky, beautiful with countless jewel ornaments and emanating light equal to the brilliance of the sun and the moon, may everything be favorable for there never to be any inauspicious signs wherever you may live and for there to be the unbroken goodness, bliss and bountiful riches there of a Buddha-field.

TRANSLATOR'S COLOPHON

This intermediate-length sadhana of Solitary Hero Vajrabhairava was compiled by Kyabje Phabongkha at the request of Gelong Lhundrub Tashi, an attendant of Kondor Ladrang at Kondor Ladrang's residence. It was translated by Sharpa Tulku with Richard Guard. All passages within square brackets have been interpolated here for clarification and ease of recitation. The edition used for the translation was the text contained in Volume 3 (*ga*), ff. 227-244, of the Collected Works of Kyabje Phabongkha, New Delhi: Chophel Legdan, 1973. By the force of this effort, may all external and internal interferences be pacified, and may all favorable conditions arise for all beings to quickly achieve the stainless state of Vajrabhairava.

དཔལ་རྡོ་རྗེ་འཇིགས་བྱེད་དཔའ་བོ་གཅིག་པའི་བདག་འཇུག་
བྱ་ཚུལ་ཤིན་ཏུ་བསྡུས་པ།

THE VERY CONCISE SELF-INITIATION RITUAL OF THE GLORIOUS SOLITARY HERO VAJRABHAIRAVA

compiled by

Kyabje Phabongkha Rinpoche

In doing this concise self-initiation, arrange the offerings on the altar with a cloth-drawn mandala or a picture of the mandala, with the full set of ten sense offerings as in the illustration of the altar. For the full set of ten sense offerings, the five sets of sense offerings to the five Buddha families are arranged in the directions around the mandala, with the first, the sense offerings to Akshobhya, placed directly in front of the offerings to Vairochana in the east. Then, the sixth and seventh sets of offerings, for the front- and self-generations, are lined up together in front of the first set. The eight and ninth sets, for the preliminary and the concluding thanksgiving offerings to the directional protectors, are lined up together in front of the sixth and seventh. The tenth set, for the consecration of the vases, is placed in front of the eight and ninth.

If the offerings are made in the abbreviated way, there should be at least four sets of sense offerings: one each for the self- and for the front-generations, one for the consecration of the vases, and one for all of the Buddha families. Thus there are four sets in all if made in the abbreviated way, as the preliminary and concluding offerings are combined with the front-generation offerings, and the five Buddha family offerings are combined into one.

Except for the offerings to the five Buddha families, the offerings should have the perfume offering (gandhe) in the third position, following the two waters, as this is the order unique to Yamantaka. Arrange the sense offerings in the usual order for the five Buddha families.

Also arrange the secret substances such as yoghurt and clear tea, and gather the necessary ritual implements, such as the victory and action vases, together with the mantra thread. The elaborate or the abbreviated sadhana of Vajrabhairava should be done. In the case of doing the elaborate sadhana, do the

consecration of the vases between the meditative recitation of Vajrasattva and the invocation of the field of merit. Then, the actual self-initiation should be done before the concluding thanksgiving offering. In the case of doing the abbreviated sadhana, recite it up to the concluding thanksgiving offerings and the dissolution. Then:

Consecration of the Vases

OM HRIH SHTRIH VIKRTANANA HUM PHAT. (Sprinkle from the inner offering toward the vases to eliminate hindrances.) OM SVABHAVA SHUDDHA SARVA DHARMAH SVABHAVA SHUDDHOH HAM. OM SHUNYATA JNANA VAJRA SVABHAVA ATMAKO HAM. The vases become emptiness. From within the state of emptiness, from **BAM** and **BAM** come white vases with big bellies, tall necks and broad mouths, complete with all the characteristics. OM TAPTE TAPTE MAHATAPTE SVAHA.(2x) The divine Ganges river and the water in the vases become indivisible. The victory vase, which appears as a vase on the outside, inside transforms into the celestial mansion together with the seats. In its center, in the midst of a blazing conflagration stands the great and glorious Vajrabhairava, having the nature of the three heroic minds, with a body dark blue-black in color, nine faces, thirty-four arms and sixteen legs.

Inside and in the place of the implement of the action vase stands Vajrabhairava with one face and two arms, holding a curved knife and skull-cup, as well as all the deities. On each of their eyes is a **KSHIM**, on each ear is a **JRIM**, on each nostril a **KHAM**, on the base of each tongue a **RAM**, on the forehead a **KAM** and on the navel a **SAM**. At the crown is **OM**, at the throat is **AH**, and the heart is marked with **HUM**.

OM HRIH HA BHO MAHA KRODHA AGACCHA AGACCHA ASMAD PUJA PRATI-GRIHNHANTU PRASADA MEDI-MANA KURU SVAHA.

From the **HUM** at my heart light rays emanate and invite from their natural abodes the Solitary Hero Vajrabhairava together with his supporting mandala and supported deities.
OM HRIH SHTRIH VIKRTANANA HUM PHAT.

OM HRIH SHTRIH HAH. OM HUM HUM PHAT. OM VIKRTANANA DUSHTAM SATTVA DAMAKA GAH GAH. OM KUMARA RUPINE JAH JAH HUM PHAT. OM HRIH HAH HAI PHAT. OM DIPTA LOCHANA VIKRTANANA MAHA ATTATTA HASANA DINI DIPTAYE SVAHA. OM VAJRA NAIVIDYE AH HUM SVAHA. OM VAJRA SHABDA AH HUM.

OM MUNGARA JAH. OM DANDA HUM. OM PADMA BAM. OM KHANGA HOH.

OM HRIH HA BHO MAHA KRODHA AGACCHA AGACCHA ASMAD PUJA PRATI-GRIHNHANTU PRASADA MEDI-MANA KURU SVAHA.

Once more, from the **HUM** at my heart light rays emanate and invite to the space before me the Buddhas together with their Bodhisattva offspring who abide in the ten directions.

OM HRIH SHTRIH HAH. OM HUM HUM [PHAT. OM VIKRTANANA DUSHTAM SATTVA DAMAKA GAH GAH. OM KUMARA RUPINE JAH JAH HUM PHAT. OM HRIH HAH HAI PHAT. OM DIPTA LOCHANA VIKRTANANA MAHA ATTATTA

HASANA DINI DIPTAYE SVAHA. OM VAJRA NAIVIDYE AH HUM SVAHA. OM VAJRA] SHABDA AH HUM.

"O Tathagata Buddhas, I request you to confer empowerment upon this one." Having been requested thus, they emanate goddesses such as Charchika and so forth, who first proclaim auspicious verses and then hold up moonlight-white vases filled with the five nectars. "Just as all the Buddhas received empowerment as soon as they were born, likewise do we now confer this empowerment with pure heavenly water." Speaking thusly, they confer the empowerment upon the crown of my head, whereby my entire body becomes filled with the empowering water, purifying me of all stains. The excess water that stays on the crown of my head as a protrusion transforms into an Akshobhya who adorns my crown. The initiating deities dissolve into that.

OM YAMANTAKA ARGHAM PADYAM GANDHE PUSHPE DHUPE ALOKE NAIVIDYE SHABDA PRATICCHA HUM SVAHA.

OM HRIH SHTRIH VIKRTANANA HUM PHAT. OM AH HUM.

Supreme form, [extremely great fury,
Intrepid one, enjoyer of supreme objects,
Who acts to tame those hard to tame,
To Vajrabhairava I bow down.]

[Place a small conch shell filled with water mixed with saffron on the victory vase. Place the vajra with a mantra thread on top of that. Connect the mantra thread to both action and victory vase, and the other end of the mantra thread to your heart region. Recite:]

OM VAJRA AMRITA UDAKA HUM.

OM AH HUM. (7x)

The mantra garlands leave from my heart, streaming along the mantra thread, and invoke the hearts of the deities of the vases. The flow of the stream of nectar fills the vases.

OM HRIH SHTRIH VIKRTANANA HUM PHAT. (100x)

OM VAJRA UDAKA HUM. (100x)

OM YAMANTAKA SAMAYA [MANU PALAYA, YAMANTAKA TVENO PATISHTA DRIDHO ME BHAVA SUTOSHYO ME BHAVA SUPOSHYO ME BHAVA ANURAKTO ME BHAVA SARVA SIDDHIM ME PRAYACCHA SARVA KARMA SUCHA ME CHITTAM SHRIYAM KURU HUM HA HA HA HA HOH BHAGAVAN YAMANTAKA MA ME MUNCHA YAMANTAKA BHAVA MAHA SAMAYA SATTVA AH HUM PHAT.] (7x)

(Pour water from the conch shell into both vases, while reciting the mantra:) OM HRIH SHTRIH [VIKRTANANA HUM PHAT.]

HUM. (7x)

OM YAMANTAKA GANDHE PUSHPE DHUPE ALOKE NAIVIDYE SHABDA PRATICCHA HUM SVAHA.

OM HRIH SHTRIH [VIKRTANANA HUM PHAT.]
(Sprinkle from the action vase.)

Please bestow the activities of expelling the hindrances until the activities of the great mandala are completed.

The deities of the vases melt by the fire of great desire, and become of one taste with the water of the vase, in the nature of bodhicitta. (Touch both the vases with the right hand.) The celestial mansion dissolves into the vases, and the two deities of the implements also melt and transform into the aspect of the implements.

Actual Self-initiation

(Make the mandala offering from the eastern gate:) By directing to the fields of Buddhas this offering of a mandala built on a base resplendent with flowers, saffron water and incense, adorned with Mount Meru and the four continents, as well as with the sun and the moon, may all sentient beings be led to these fields. OM IDAM GURU RATNA MANDALAKAM NIRYATA YAMI.

O Lord of great bliss, you are the teacher.
You have stabilized the way of great enlightenment.
Refuge protector, please listen to me.
Grant me the commitments [of tantra and so forth];
Grant me the bodhicitta.
Grant me the three refuges:
Buddha, Dharma and Sangha.
O Protector, please place me in
The supreme city of great liberation. (Make this request three times.)

(Don the red blindfold with:) OM CHAKSHU BHANDHA VARAMANAYA HUM.

AH KHAM VIRA HUM. (Visualize that the flower garland is given.)

I arise as Vajrabhairava with one face and two arms.

OM HRIH SHTRIH [VIKRTANANA HUM PHAT.]

(Sprinkle with the ornamental twig from the action vase.)

I take refuge in the Three Jewels. [I declare all my downfalls individually. I rejoice in the virtues of all sentient beings.] With my mind I take hold of the perfect state of Buddhahood. (Take the bodhicitta vows three times.)

O all Buddhas and Bodhisattvas, please listen to me. May I, Akshobhya-vajra, from this moment until I reach the heart of enlightenment, generate the peerless bodhicitta, just as the Protectors of the three times have ensured their enlightenment.

I shall uphold all the general and specific commitments of the five Buddha families. I shall liberate those not yet liberated. I shall free those not yet freed. I shall give breath to those without breath. I shall establish all beings in nirvana.

(Repeating these [verses] three times, take the tantric vows.)

The aspiring mind of conventional bodhicitta which is the thought, "I shall attain enlightenment for the benefit of all sentient beings," becomes a complete moon mandala in my heart. Then the ultimate bodhicitta which is the emptiness of all things' lack of inherent existence, and my own mind becoming of one taste, transforms into a five-spoked white vajra on top of the moon. (Meditate strongly on this yoga of the all-encompassing mind for a while.)

(Recite:) OM SARVAYOGA CITTA UTPADAYAMI. (Stabilize this mind with:) OM SURATE SANAYASTVAM HOH SIDDHAVAJRA YATHASUKHAM.

AH KHAM VIRA HUM. (Enter inside the mandala.)

I myself become Vajrabhairava. OM SARVA TATHAGATA PUJA UPASTHANAYA ATMANAM NIRYATAYAMI SARVA TATHAGATA VAJRASATTVA ADHITISHTHASVAMAM. Having requested thus, I become blessed with the power to make offerings and serve all the Tathagatas.

May all the Tathagatas please bless me. O Vajrasattva, please descend into me. (Request three times.)

Light rays from the **HUM** at the heart of the lama indivisible with the principal deity invite the Buddhas, Bodhisattvas, dakas and dakinis, in the form of Manjushri Yamantaka, and they dissolve into my body.

OM HRIH SHTRIH VIKRTANANA HUM HUM PHAT PHAT AVESHAYA STVAMBHAYA RA RA RA RA CHALAYA CHALAYA HUM HAH AH JHAIH HUM PHAT. (Repeat this several times. Then stabilize with): TISHTHA VAJRA.

I enter the mandala and stand in the presence of the principal deity.

(Offer the flower garland to the principal deity) PRATICCHA VAJRA HOH.

PRATIGRHNASTVAM IMAM SATTVA MAHABALA. O mighty spiritual hero, please care for me until I attain enlightenment.

At my heart is a **HUM** on a moon disc, on my forehead a **RAM**, and on each of my two eyes a blazing **OM**.

OM. Vajrasattva, today you will open my eyes. By opening [them], I see all. The vajra eye is peerless. (Take

off the blindfold.) HEVAJRAPASHYA. (Thus encouraged by the lama to see the mandala, think that all is witnessed as revealed.)

Surrounded outside by the eight charnel grounds, and inside by the protection wheel together with the mountain of fire, in the center of the square celestial mansion with four doors, complete with all the characteristics, is a glorious Vajrabhairava complete with faces and arms. I actually behold such a supporting and supported mandala and deity.

Vase Initiations

(Offer the mandala) [By directing to the fields of Buddhas this offering of a mandala built on a base resplendent with flowers, saffron water and incense, adorned with Mount Meru and the four continents, as well as with the sun and the moon, may all sentient beings be led to these fields. OM IDAM GURU RATNA MANDALAKAM NIRYATA YAMI.]

Just as the Buddha-vajra conferred the great offerings upon all the Buddhas in order to protect all sentient beings, please bestow upon me the space vajra today. (Request three times.)

OM HRIH SHTRIH [VIKRTANANA HUM PHAT.] (Sprinkle from the action vase.) [OM] SVABHAVA [SHUDDHAH SARVA DHARMAH SVABHAVA SHUDDHO HAM.] From within emptiness, the substances of the initiation (the vase water, crown, vajra and bell) instantly become Akshobhya, Ratnasambhava, Amitabha and Amoghasiddhi, together with the consorts. Light from the **HUM** at the heart of the lama indivisible with the principal deity invites the wisdom beings and initiating deities, similar to the ones meditated, from their natural abodes. They become

non-dual. The initiating deities initiate the deities of the substances of the initiation, and their heads become adorned with Akshobhya, Ratnasambhava, Amitabha and Amoghasiddhi.

(Offerings to the deities of the substances of the initiation:) OM SARVA TATHAGATA ARGHAM PADYAM PUSHPE DHUPE ALOKE GANDHE NAIVIDYE SHABDA PRATICCHA HUM SVAHA. (Do the mudras, and when saying SHABDA, ring the bell and damaru.)

From the melting of the yab-yum deities of the substances of the initiation, they become the vase water, crown, vajra and bell. The light from the **HUM** at the heart of the lama indivisible with the principal deity invites all the Victorious Ones together with their entourage into the space in front. OM SARVA TATHAGATA ARGHAM [PADYAM PUSHPE DHUPE ALOKE GANDHE NAIVIDYE SHABDA PRATICCHA HUM SVAHA.] (Do the mudras, and ring the bell and damaru when saying SHABDA.) The Victorious yab-yums sit in union in the space in front, and by the bodhicitta which is melted by the fire of great desire, I am initiated and become the nature of the five wisdoms. I have generated the insight of the great bliss and emptiness in my mindstream.

The light from the **HUM** at the heart of the lama indivisible with the principal deity invites all the Victorious Ones together with their entourage, in order to bestow the initiations upon me. They abide in the space. The consecrated deities of the mandala contemplate the conferral of the initiations. Lochana and the other consorts abiding in the space uphold parasols, victory banners and so forth above me, dance, sing, play the instruments, and shower a rain of flowers

of saffron and the like. With their hands slightly tilted, they hold a white vase filled with the nectar of bodhicitta, and a crown, a vajra and a bell. Holding these, they initiate me.

Whatever auspiciousness abides in the heart of all beings is the nature of all [Vajradhara]. The Lord of all the families [Akshobhya], is the great bliss which engenders all living [pure] beings [all the Buddhas of the five families]. By this auspiciousness the initiation is bestowed. [Ring the bell and damaru.]

This great vajra of the initiation is worthy of veneration by all the three worlds. I confer this, which comes from the place of the three secrets of all the Buddhas [Vajradhara].

OM AH VAJRA UDAKA ABHISHINCHA HUM SURATASTVAM AHAM. (This is the water initiation.) OM VAJRA RATNA KULA MUKUTA ABHISHINCHAMI. (This is the crown initiation.) You are initiated today by the initiation of the vajra of all the Buddhas. Hold this to accomplish the vajra of Buddhahood. (This is the vajra initiation.) OM VAJRA ADHIPATITVAM ABHISHINCHAMI TISHTHA VAJRA SAMAYASTVAM. (This is the bell initiation.) OM VAJRASATTVA STVAM ABHISHINCHAMI VAJRANAMA ABHISHEKHATA. Behold! This is the Tathagata called Akshobhya-vajra. SIDDHI SAMAYA STVAM BHURA BHUVA SVAH AH. (This is the name initiation.)

By remembering the suchness of the vajra and bell, by visualizing myself as Vajradhara yab-yum, and by embracing Vajradhatvisvari, I have generated the wisdom of indivisible bliss and emptiness, which is the

nature of the vajra master.

This great vajra of the initiation [is worthy of veneration by all the three worlds.] I confer this, [which comes from the place of the three secrets of all the Buddhas Vajradhara].

OM SARVA TATHAGATA ABHISHEKHATA SAMAYA SHRIYE HUM.

Thus initiated, my body is filled with the stream of nectar, and I experience great bliss. All defilements are purified. From the swirling of the excess water, my head becomes adorned with Akshobhya. The initiating deities dissolve into me.

Thus the vase initiation is received. This purifies the defilements of the body, authorizes me to meditate on the generation stage, and plants a special imprint to accomplish the resultant Emanation Body.

Secret Initiation

The lama indivisible with the principal deity, the glorious Vajrabhairava with the triple stack heroic minds, is embraced by the blue consort Vajra-vettali who holds a curved knife and a skull-cup. By experiencing on my tongue the red and white bodhicitta from the union of the yab-yum, the wisdom of bliss and emptiness, which is the nature of the secret initiation, is generated. AH HO MAHA SUKHA. Thus the secret initiation is received. This purifies the defilements of speech, authorizes me to meditate on the relative illusory completion stage, and plants a special imprint to accomplish the resultant Enjoyment Body. This is the secret initiation.

Wisdom Initiation

The lama gives a qualified consort to myself who have become Vajrabhairava. I am embraced by the blue consort Vajra-vettali who holds a curved knife and a skull-cup. The wisdom of the indivisibility of the simultaneously-born bliss and emptiness is generated by the union of myself with the consort. With this, the wisdom initiation is received. This purifies the defilements of the mind, authorizes me to meditate on the completion stage of the ultimate clear light, and plants a special imprint to accomplish the resultant Truth Body. This is the wisdom initiation.

Word Initiation

At the time when I received the third initiation, and while I and the consort were appearing in the form of the deity yab-yum, the meaning of suchness [emptiness] was perceived by the mind of the simultaneously-born bliss. By familiarizing myself with the way these two exist as one, in the end there is the physical manifestation of the Enjoyment Body which is produced from the mere wind-mind, in union with the consort, and at that same moment the mind of the simultaneously-born bliss and the emptiness remain as of one taste as the clear light of universal emptiness. At this point, the state of the wisdom of the union of the indivisibility of these two [the body and the mind] is actualized.

This is the definitive fourth initiation, which is to be attained.

(The proclamation of the commitments:) "Don't disparage the guru. Do not transgress the words of the Tathagatas. Do

not speak ill of vajra siblings through anger. Never abandon love for all sentient beings. Do not give up bodhicitta. Do not despise the Dharma of yourself or others. Do not reveal secrets to sentient beings who are not fully ripe. Do not despise your own aggregates. Do not abandon the nature of Dharma [emptiness]. Always abandon closeness to evil beings. Do not neglect to hold the Dharma as valid. Do not deceive sentient beings who have faith. Always uphold your commitments. Never disparage women, who have the nature of wisdom. Never utter any faults.

"Thus, make your mind the very clear vajra [faith] itself. Rely upon your commitment which bestows the never-ending bliss. Today, all of you have become equal to Vajrasattva, by the quick path of unending great bliss."

I will follow the instructions just as the principal has said.

With this, the fourth initiation has been received. This purifies the defilements of the body, speech and mind, together with their imprints, and authorizes me to meditate on the completion stage of the union of the path. I attain the fortune to actualize the resultant union of Vajradhara. This is the fourth initiation.

(Then offer the mandala)

[By directing to the fields of Buddhas this offering of a mandala built on a base resplendent with flowers, saffron water and incense, adorned with Mount Meru and the four continents, as well as with the sun and the moon, may all sentient beings be led to these fields. OM IDAM GURU RATNA MANDALAKAM NIRYATA YAMI.]

[TSOG OFFERING

Bless the place and the substances:

OM SVABHAVA SHUDDHAH SARVA DHARMAH SVABHAVA SHUDDHO HAM.
Within the sporting play of indivisible bliss and emptiness, the letter **BHRUM** appears and transforms into the blissful celestial mansion with four sides and four doors, complete with all of the features, such as gateways.

Clouds of Samantabhadra offerings billow forth, at the center of which are the essential ingredients. All is a rhapsody of voracious great bliss, in nature the interplay of gods and goddesses. Everything inside and outside becomes filled by this wondrous net of magical form.

Then bless the substances of the tsog offering, such as meat, alcohol, the tsog and so forth, as is done in the standard texts:

OM HRIH SHTRIH VIKRTANANA HUM PHAT.
(Eliminate the hindrances of the inner offering by sprinkling from the inner offering cup.)

OM SVABHAVA SHUDDHAH SARVA DHARMAH SVABHAVA SHUDDHO HAM.

All is emptiness. From within the state of emptiness appears **YAM**, and from that a blue, bow-shaped wind mandala marked by banners; above that is **RAM**, from which arises a red, triangular fire mandala; above that, from [three] **AH**s appears a tripod of three human heads; and above that, from **AH** appears a white skull-cup.

Within the skull-cup, in the east, from **BHRUM** comes bull flesh marked by **GO**; in the south, from **AM**, dog flesh

marked by **KU**; in the west, from **JRIM**, elephant flesh marked by **DA**; in the north, from **KHAM**, horse flesh marked by **HA**; in the center, from **HUM**, human flesh marked by **NA**; in the south-east, from **LAM**, excrement marked by **BI**; in the south-west, from **MAM**, blood marked by **RA**; in the north-west, from **PAM**, white bodhicitta marked by **SHU**; in the north-east, from **TAM**, marrow marked by **MA**; and in the center, from **BAM**, urine marked by **MU**.

Above these stand a white **OM**, a red **AH**, and a blue **HUM**, one above the other. Lights emanate from the **HUM** at my heart and strike the wind; the wind moves, the fire flares, and all the substances in the skull-cup melt and boil.

Light radiates from the three letters successively, drawing forth the vajra body, vajra speech and vajra mind, which the three letters respectively absorb. These descend into the skull-cup and all melts.

HUM purifies all faults of color, smell and potentiality. **AH** transforms it into nectar. **HUM** multiplies and increases it. **OM AH HUM.** (Recite this three-syllable mantra three times.)

OM SARVA VI PURA PURA SURA SURA AWARTAYA AWARTAYA HOH VAJRA SAPARANA KHAM. (3x)

OM SVABHAVA VISHUDDHE DHARMA VAJRA SIDDHI HUM NAMAH SARVA TATHAGATA BHYO VISHVA MUKSE BHYA SARVA TAD KHAM UDGATE SAPARANA HIMAM GAGANA KHAM SVAHA. OM AH AMRITE HUM PHAT. OM AKAROMUKHAM SARVA DHARMANI ADYANUPANNATVADAT. NAMA SARVA TATHAGATA AVALOKITE OM SAMBHARA

SAMBHARA HUM. OM RU RU PU RU JVALA TIKSTHA SIDDHA LOCHANI SARVA ARTHA SADHANI SVAHA.

By the power of my thoughts,
By the power of the blessings of the Tathagatas,
And by the power of the sphere of reality,
May any purpose we desire,
All whatsoever,
Be realized without obstruction.

After this has been done, invite the guests for the offering as follows:

HUM. O Vajracaryas, lords of the hundred Buddha families, past and present lamas of the lineage, wish-fulfilling jewels who from the state of great union release a rainfall of conventional and supreme attainments: I request you, please come to this place now.

O Yamantaka, opponent of the great lord of death, who destroys the flow of the Yamas' delusion, preconceptions and the karmic winds by crushing them in the innate wisdom of the realm of truth: O Yamantaka and deities of your mandala, I request you: please come to this place now.

Also to the hundreds of millions of mandala deities as well as to the dakas and dakinis of the three places, to the sworn guardians who protect the Dharma, and to all of the serving lords worthy of this offering: I request you, please come to this place now.

Directional protectors, deities of the soil, gods, nagas and all of the spirits having compassion for the six types of living beings who are forced to experience happiness and pain as the fruits of their positive and negative actions: I

request you, please come to this place now.

OM AH GURU VAJRADHARA VAJRABHAIRAVA SYA MANDALAM DEVA SARVA BUDDHA BODHISATTVA SAPARIWARA EH HYA HI VAJRA SAMAYA JAH JAH PADMA KAMALA YE STVAM. Holy ones, please remain at this tsog ritual having outer, inner and secret offerings which completely fill all the Buddha-fields that exist. Bless the performers of this rite; bestow the mundane and supreme attainments.

The actual tsog offering:

HUM. Inside a vast bliss-supporting skull-cup equal in size to three trillion world systems is a swirling sea of ambrosial substances of tantric commitment. This I offer to the hosts of kind gurus present and past, such as the great Tzongkhapa, crown ornament of the hundred lineages. Please accept this out of your compassion and bestow immediately upon supreme practitioners and yogis the attainments of peace, increase, power and wrath, as well as the eight common attainments, and the highest attainment, the supreme state of great union. OM AH GURU VAJRADHARA SAPARIWARA GANACAKRA KHA HI PANYJA AMRITA KHA HI.

HUM. Inside a vast bliss-supporting skull-cup equal in size to three trillion world systems is a swirling sea of ambrosial substances of tantric commitment. This I offer to the supreme meditational deity, Manjushri Yamantaka, the opponent of death, and to the deities of the mandala. Please accept this out of your compassion and upon supreme practitioners and yogis immediately bestow the attainments of peace, increase, power and wrath, as well as the eight common attainments, and the highest attainment, the supreme state of great union. OM AH

VAJRABHAIRAVA SYA MANDALAM DEVA SAPARIWARA GANACAKRA KHA HI PANYJA AMRITA KHA HI.

HUM. Inside a vast bliss-supporting skull-cup equal in size to three trillion world systems is a swirling sea of ambrosial substances of tantric commitment. This I offer to all yidams, Buddhas of the three times, mandala deities, dakas, dakinis and sworn guardians. Please accept this out of your compassion and upon supreme practitioners and yogis immediately bestow the attainments of peace, increase, power and wrath, as well as the eight common attainments, and the highest attainment, the supreme state of great union. OM AH SARVA BUDDHA BODHISATTVA VIRA DAKINI DHARMAPALA SAPARIWARA GANACAKRA KHAHI PANYJA AMRITA KHAHI.

HUM. Inside a vast bliss-supporting skull-cup equal in size to three trillion world systems is a swirling sea of ambrosial substances of tantric commitment. This I offer to the living beings of the six realms, the objects of compassion, who are gathered here as guests. Accept it with pleasure and eliminate all sufferings and deceptions from karma and delusions, and enjoy the temporary joy and bliss, and may we quickly attain the state of peerless enlightenment. OM AH SHADA KULA ARA GANACAKRA KHAHI PANYJA AMRITA KHAHI.

Then recite the following passage from the *Tantra of Six-Faced Yamantaka*:

Forms, sounds and so forth, the objects of the six senses which are as insubstantial as space manifest as the variety of things to be enjoyed. May the five sensual objects and all phenomena which appear in the mind like colors caught in a glass constantly be thus enjoyed by tantric yogis. AH-LA

LA-HO.

Pray, accept and enjoy this offering, which is like an unapprehendable, illusory dance. Show pleasure with it. Not stirring from an unobstructed view of contact, accept it. **HOH**. Without desire enjoy this desirable offering.

Prostrate to the master and stand before him, holding up the tsog:

HOH. O mighty Vira, please grant me your attention. This offering is made without doubts. Knowing that brahmins, dogs and outcastes are inseparably one, enjoy this offering.

The master replies:

HUM. I, a lord of all Buddhas, an embodiment of Lord Vajrabhairava himself, accept this vast ocean of wisdom ambrosia in order to satiate the gods. AH-HO MAHA SUKHA.

Having spoken thus, everyone eats and drinks of the tsog, visualizing the substances as being materials of the ritual fire offering having the nature of the five meats and five nectars. Partaking of the substances in the manner by which an inner ritual fire offering is performed, everyone becomes satiated with great bliss. The left-over tsog is then collected [that is, a small portion is taken back from each participant] and is blessed as before:

OM HRIH SHTRIH VIKRTANANA HUM PHAT.
(Eliminate the hindrances of the inner offering by sprinkling from the inner offering cup.)

OM SVABHAVA SHUDDHAH SARVA DHARMAH
SVABHAVA SHUDDHO HAM.

All is emptiness. From within the state of emptiness appears **YAM**, and from that a blue, bow-shaped wind mandala marked by banners; above that is **RAM**, from which arises a red, triangular fire mandala; above that, from [three] **AH**s appears a tripod of three human heads; and above that, from **AH** appears a white skull-cup.

Within the skull-cup, in the east, from **BHRUM** comes bull flesh marked by **GO**; in the south, from **AM**, dog flesh marked by **KU**; in the west, from **JRIM**, elephant flesh marked by **DA**; in the north, from **KHAM**, horse flesh marked by **HA**; in the center, from **HUM**, human flesh marked by **NA**; in the south-east, from **LAM**, excrement marked by **BI**; in the south-west, from **MAM**, blood marked by **RA**; in the north-west, from **PAM**, white bodhicitta marked by **SHU**; in the north-east, from **TAM**, marrow marked by **MA**; and in the center, from **BAM**, urine marked by **MU**.

Above these stand a white **OM**, a red **AH**, and a blue **HUM**, one above the other. Lights emanate from the **HUM** at my heart and strike the wind; the wind moves, the fire flares, and all the substances in the skull-cup melt and boil.

Light radiates from the three letters successively, drawing forth the vajra body, vajra speech and vajra mind, which the three letters respectively absorb. These descend into the skull-cup and all melts.

HUM purifies all faults of color, smell and potentiality. **AH** transforms it into nectar. **HUM** multiplies and increases it. OM AH HUM. (Recite this three-syllable mantra three times.)

Visualizing myself as the yidam, I emanate lights from the syllable at my heart. These go to the special places,

sites and charnel grounds found throughout the ten directions, summoning forth the eight types of field protectors together with all peripheral spirits bound by the left-over tsog.

Dedicate by:

OM AKAROMUKHAM SARVA DHARMANAM ADENUWATEN NADO NA NAMA SARVA TATHAGATA AVALOKITE OM SAMBHARA SAMBHARA HUM.

HUM. Inside a vast bliss-supporting skull-cup equal in size to three trillion world systems is a swirling sea of left-over tsog; ambrosial nectar. I offer this to the field protectors and to the eight types of spirit who wander in the places of the ten directions. Enjoy this offering of mine; protect us yogis and those around us; dispel negative conditions such as sickness, interferences, and all outer and inner circumstances; produce all conditions conducive to Dharma practice; bestow the divine action of effortless fulfillment of wishes.

Then, offering the left-ever tsog on the roof:

HUM. O guests of the left-over offering, together with your entourages: enjoy this vast ocean of left-over tsog. Cause the precious teachings to thrive. Assist the holders of the teachings and those around them, and also grant assistance to us yogis. Help us to gain health, life, prosperity, glory, renown, good fortune, and a sea of wealth. Bestow the accomplishment of activities such as peace and increase. Holders of commitment, protect us. Release a thousand attainments. Destroy causes of untimely death, illness, evil spirits and hindrances. Annihilate nightmares, bad omens and negative influences, increase the happiness and

prosperity of the world, and cause crops to flourish. Cause Dharma to spread in the mind of humanity. Produce joy, goodness and perfection and fulfil all wishes of the mind. By the power of this vast generosity, may I become a natural Buddha for the benefit of all sentient beings. May I be able to liberate the masses of all beings through giving, those whom the previous Buddhas have not been able to liberate.]

Then do the concluding thanksgiving offering, praise and so forth, the dissolution, the prayer and the verses of auspiciousness, [as in the sadhana].

COLOPHON

This concise self-initiation of the great Vajrabhairava was compiled by Kyabje Phabongkha, based on the work of Drubchog Jigme Samten, at the behest of Honorable Kyabying Dzasag Lama Losang Rinchen. This was compiled at the Palace of Great Bliss at Tashi Lhunpo Monastery in Tzang, Tibet.

TRANSLATOR'S COLOPHON

This concise self-initiation was translated by Sharpa Tulku with Richard Guard in October 1990, in New Delhi. The text used for the translation of this work was volume three (*ga*), folios 252-263 of the collected works of Kyabje Phabongkha, published in New Delhi by Chophel Legdan, 1973. All passages between square brackets have been interpolated here for clarification and ease of recitation.

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The texts presented here are an intermediate-length sadhana and a concise self-initiation ritual of the Solitary Hero *Vajrabhairava*. After receiving the Higest Yoga Tantra initiation of *Vajrabhairava*, and then completing the retreat of this deity, with the compensating ritual fire offering of peace, one is authorized to do the self-initiation. It is important to do the self-initiation in order to restore broken vows and tantric commitments. A sadhana must be done in conjunction with the self-initiation. The concise nature of the self-initiation will enable many practitioners to do this practice more frequently.

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